Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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PRACTICAL.

[For the Christian Register.]

USE OF SICKNESS.

By seasons of sickness God designs to instruct us, and to furnish means and opportunities for religious improvement. Lessons of wisdom are often thus taught us, which ought never to be forgotten. When for a time we are cut off from the world, unable to enter into its business and incapacitated for its enjoyments, we then feel its insufficiency, and the need of something higher and better than all that it can give, for support and consolation. We then realize, what in our days of health and prosperity was forgotten—our extreme weakness, the frail tenure by which life is held, and the uncertainty of its continuance. And in the near prospect of death, how do our views of our character and our condition change! The deficiencies of our Christian characters, the duties we have neglected, and the laws of God we have transgressed, rise up fearfully before us. We then feel the danger of our past delay and negligence in religion —we see the retributions of eternity as indeed they are, tremendous realities, and we feel the unutterable importance of being prepared for heaven. We then are ready to resolve never again to offend, to omit our duties no longer, and to spend all our life, if God in mercy should lengthen it, in earnest exertions to work out our salvation.

These solemn views which sickness and the prospect of death produce, we are to consider as some of the most important instructions of God's providence, and to feel that we are responsible for that improvement of character they were designed to promote. They are not to be suffered to depart with the hours which brought them. The health and vigor which return to our bodies, are not to render us forgetful of those spiritual disorders, which life is continued that we may heal; nor should the charm of the world we are entering, hide from us those awful retributions, which we have just beheld so near. We are, by effort and care, to keep these views before us, to recall often those reflections and feelings, which then were so solemn and so powerful; and, above all, to fulfil those vows and resolutions which then were so earnestly made. We should leave nothing neglected or undone, which then we remembered with sorrow, and felt necessary to be accomplished, in order to our departing in peace. N. C. S.

[For the Christian Register.]

EFFECTS OF AFFLICTION.

It is not merely by giving more firmness to Christian principles that affliction operates to purify and perfect the character. It gives a tenderness to the love of God and man which nothing else can bestow. Christian, when has the character of God appeared to thee in so consoling and affecting a light; when has thy heart been so touched by the remembrance of his compassionate care and of his wise mercy, and when have the feelings of piety risen to him so softened and so pure, as when his hand hath been laid on thee, and hath brought thee to mourning? In such seasons there is a sense of dependence, of insufficiency, of helplessness, which subdues the heart, and gives to devotion its greatest character of tenderness and purity. Nor is its influence less happy on the benevolent feelings. Who can appreciate the kindness of others so well as those who suffer? We do not enough remember how dependent we are for happiness on the sympathy, little attentions, and kindnesses of others. In prosperity, we feel their effects, but think not of our obligations to those who bestow them. But in affliction we learn our dependence on others. Who is then insensible to the least sympathy, to the fewest words of comfort, to the most trifling expression of kindness, or even the silence of compassion? Kindnesses like these have often subdued the dark passions of revenge, pride, and malice, and converted enmity into gentleness and friendship. And it is offices of benevolence, trifling as these, which bind us to our neighbor, which warm us with gratitude and affection, inspire us with new interest for his welfare, and give a liveliness and strength to the feelings of Christian charity. N. C. S.

[For the Christian Register.]

DUTIES OF PROSPERITY.

There are other circumstances of our worldly condition, which we are to consider as parts of that system of providential discipline, by which God would form the religious characters of his children.

Perhaps God has placed you in the midst of abundance, has made all your worldly schemes successful, has opened to you on every side sources of enjoyment, and continued, unimpaired by disease, all your capacities of partaking them; has given you respect and honor in the world, and made your nearest connexions a continual delight, and is shedding the brightest sunshine of hope on all the prospects of your future life. What a peculiar call is all this to the maintenance of a temper of habitual gratitude, of cheerful trust in His kind providence, of devoted love to that Being whose beneficence is thus incessantly extended to you, and of affectionate zeal to make him the little return in your power by the readiness of your obedience. When he renders you prosperous, how much does he add to your power and your opportunities of relieving the distresses of others, and thus of nourishing the spirit, and forming the habits of generous and practical benevolence. And how many are the privileges, which prosperity brings for intellectual culture, which will render you more useful, and enable you to exert a happier and more powerful influence on the welfare of others, and the general improvement of the community in which you dwell. These are virtues which prosperity is designed and adapted to form and mature, and for the acquisition and exercise of which we are to feel ourselves, when in prosperity, peculiarly responsible. N. C. S.

DOCTRINAL.

DR. DRUMMOND'S REASONS FOR REJECTING THE DOCTRINE OF THE TRINITY.

[Continued from our last.]

He REJECTS it, because it leads to the adoption of notions respecting the nature of God which expose Christianity to the scorn and contempt not only of unbelievers at home, but of Indians, Turks, and Jews abroad.

He REJECTS it, because he can find no vestige of it in all the preaching of the Apostles. It is not only reasonable to suppose, but most unreasonable not to suppose, that the topics on which they insisted most strongly, and thought of the most importance, are to be found in the record of their 'Acts' and in their Epistles. And yet we find in them nothing of those doctrines which are the burden of modern evangelical preaching.

He REJECTS it, because instead of depicting religion, as an angel of light, to be admired for beauty and symmetry, it presents a monstrous and confused image to the mind —*forma tricorporis umbræ*, shadowy and visionary. Simplicity and uniformity contribute essentially to the beauty and perfection of all the works of nature. But Trinitarianism resembles the composition of a bad artist, an incongruous assemblage of disjointed members, whose junction bears no similitude to any thing in nature. Trinitarianism also employs a language singularly gross, indecorous, and unscriptural. Even Calvin condemned her style of devotional address, when he said that the words 'holy, blessed and glorious Trinity, savored of barbarism.'

He REJECTS it on a principle of science. The first lesson we learn in arithmetic is to call one and one, two; and two and one, three. Theology alone contends that three persons make but one God, as if God alone were not a person, i. e. an intelligent being, by himself. Three units constitute the number three, call it by what name you please; and the number three being resolved into its component parts, forms three units. Three persons are no more necessary to the constitution of one God, than to the constitution of one man.

He REJECTS it on a principle of affection and duty to the Father of mercies. Our Saviour tells us that we should love God 'with all our heart, and soul, and mind, and strength,' i. e. with all the powers and affections of our nature, both moral and intellectual. We cannot do this if we divide them among three persons. One must be the supreme object, of gratitude and love, otherwise our hearts will cease to be perfect with the Lord our God. One is enough to engross all our thoughts and contemplations. One claims them in the highest degree for himself alone; for it is written, (*Isaiah* xlii. 8,) 'I am the Lord, that is my name, and my glory will I not give to another.'—When more than one object of worship is admitted, it commonly happens that the inferior usurps the homage which is due to the supreme only. Do not the great majority of Trinitarians honor the Son more than the Father; and Roman Catholics the Virgin Mary, more than either?

He REJECTS it on a principle of benevolence to his fellow creatures. He wishes, as a believer in the true God, and as a Christian, that the glad tidings of the gospel may be resounded through the world. Had the true doctrine of the divine unity taught in the Scriptures, been as zealously advocated as Trinitarianism has been, we should, at this day, see Christianity more extensively diffused abroad, and its influences more sensibly felt at home. When it was first preached to the heathen nations, as we find in the Acts of the Apostles, that doctrine which is so easy of comprehension, and so admissible by its simplicity into the mind of man, was readily embraced, and conversions rapidly followed. But Trinitarianism has never found a welcome reception among enlightened and reflecting heathens. They think their own system of Polytheism as good as any other.

He REJECTS it because in all ecclesiastical bodies in which it is adopted, it is accompanied with a determined spirit of hostility to the rights and liberties of man. Such bodies, not contented with the quiet enjoyment of their own opinions, individually, are restless and indefatigable in forcing it on others. The Synod of Ulster presents us with the most recent illustration of this melancholy fact. Will posterity believe that in the 27th year of the 19th century, it was moved and carried in said Synod, that 'it is absolutely incumbent on them, for the *purpose of vindicating their religious character* as individuals, to declare that they do most firmly hold and believe the doctrine concerning the *nature of God*, contained in these words of the Westminster Shorter Catechism, '*that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance equal in power and glory?*' Will it be believed that 117 ministers and 18 elders, to *vindicate their religious character!* said they believed this portentous proposition? If either minister or elder among them *understood* it, it is 'absolutely incumbent' on him for a farther vindication of his religious character, to come forth and explain it clearly and satisfactorily, that Unitarian Christians who are gifted with only a third portion of the Trinitarians' intellect, may understand it also. As it is wise in all inquiries to begin with simple ideas, before we proceed to combine and make them complex, the first thing required will be accurate definitions of the terms, *nature, Godhead, person, substance, God.*

He REJECTS it because he thinks it the greatest of Antichristian heresies. From its adoption have sprung the grossest superstitions, the most erroneous notions of Providence, and infidelity itself. It is a fact, too notorious to be denied, that many have been led by the corruptions of Christianity, to renounce it altogether, as the invention of priestcraft, and a system of fraud and delusion. Whereas, had it been presented to their view, not through the distorting medium of creeds, articles, and confessions of faith, but in its genuine beauty, they would have seen and felt its superior excellence; and become its zealous advocates. Did not Unitarianism furnish a sanctuary for conscientious inquirers of other denominations, the votaries of infidelity would be far more numerous, as can be proved by the most incontestible facts. Many who have been disgusted, repelled, and driven to the verge of Deism, by the unscriptural doctrines of some popular systems of belief, will own, with gratitude to God, that they first found out the right way to happiness, to evangelical truth, and the life to come, when they joined in Unitarian worship, Then first the simple majesty of the religion of Christ won their devotion and established its dominion in their hearts. Then, for the first time, they saw its celestial beauty revealed, and heard its life-imparting dictates spoken.

He REJECTS it, because it was unknown to the primitive Christians, and as far as he has been able to ascertain, had its origin in Paganism, which early began to incorporate its rites and doctrines with Christianity. Of all numbers, the number three delighted the heathen most, as the whole mythological creeds of Greece and Rome testify. But it is not the author's design to trace the figment through the dark labyrinths of tradition; contented as he is with knowing that it is not in the Scriptures. He may observe, however, *en passant*, that its most credible source is the philosophy of Plato. Many of the early philosophising Christians were greatly attached to the doctrines of that sage. Irenæus, Justin Martyr, Clemens Alexandrinus, and Origen, all contributed to corrupt the simplicity of the gospel, by amalgamating it with their Platonic reveries. Some of them imagined they could discover a similarity between certain expressions of scripture and the Trinity of their philosopher. The idea being once suggested, was readily embraced, enlarged, moulded into a proper form, and, in evil hour, adopted into the household of faith.

He REJECTS it, because the whole of its history, as far as he has been able to trace it, betrays its earthly and corrupt nature. It did not spring into existence like a being of celestial birth, full grown and full armed. But like a certain heathen personage, of far different origin, it was at first small through fear, and did not attain its full growth and proper proportions for many centuries.

'First small with fear—she swells to wondrous size,
'And stalks on earth, and towers above the skies.'

He REJECTS it, because it degrades the Father and dishonors the Son. It degrades the Father, by imputing to him such conduct as is in opposition to all the sentiments and principles of right and wrong which he has himself implanted in the heart of man. It makes the Son his rival, and in generosity of character, his superior. It dishonors the Son by giving him titles and epithets which he disclaims; by representing him as a being which he never affirmed himself to be; and by frequently contradicting his own plain and most positive declarations. 'The Son,' said he, 'can do nothing of himself.' Nay, says Trinitarianism, he can do all things by his own sovereign power. 'Of that day and of that hour,' said Christ, 'knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.' Notwithstanding, replies Trinitarianism, he knows it as well as the Father himself; for he and the Father are one in essence. 'My Father,' says Christ, 'is greater than I.' Here says Trinitarianism, he speaks not as 'whole and entire,' but only as a part of himself; and when he says, 'I,' we must not understand an individual being, as the singular pronoun I, in all other cases, signifies; but two beings, of one of which only, what he utters can be true; for the other being is equal to the Father in all his attributes; and to deny it is an Arian and Socinian leprosy, and a soul destroying heresy!

BIBLICAL.

[For the Christian Register.]

PSALM XXVI.

'The earth is the Lord's and the fullness thereof.
Who shall ascend the hill of the Lord? and who shall stand in his holy place?'

This Psalm is among the noblest productions of David: and is worthy of attention, whether we regard the occasion, for which it was composed; the manner and circumstances, under which is was sung; or, what is of most importance, the devout sentiments it contains. It presents Jehovah as the sovereign Proprietor of all worlds; and teaches that He is so, by the right of creation. It exhibits holiness of heart and integrity of life as the indispensible qualifications of every acceptable worshipper; and intimates the earnestness of desire, with which every pious heart will seek and welcome the presence of the 'Holy One,' either within the temple of his own soul, or the more extended and august temple, which is formed by his church in the world.

The occasion, on which the Psalm was written was the removal of the ark to Mount Zion; in fulfilment of the resolution David had uttered, that he 'would not go up to his bed, or give sleep to his eyes, till he had found out a place for the Lord, an habitation for the God of Jacob.' For this purpose, we are told, he summoned all Israel, the Princes and ruler of the people, with a great company of the Levites and priests, and prepared with solemn sacrifices and sacred music to remove the ark. The first attempt had proved unsuccessful on account of the disobedience of Uzzah, who presumed to lift unholy hands to the ark, and whom God visited for his transgression with immediate death. But after an interval of three months, these preparations, worthy of a munificent and pious king, were renewed. Robes of fine linen or of costly silk were furnished for the Levites, who attended in great numbers—some commentators state them at 862 —and when every thing was in readiness, and 'the people sanctified,' David disrobed himself of his royal dress, and taking his place as an humble attendant on the ark, he gave orders for the solemn procession to proceed. As we are told in another Psalm, 'the singers went before: the players on instruments followed after, among whom were the damsels playing with timbrels, [Psalm lxix. 25,] while at short intervals the king himself offered costly sacrifices.

At the beginning of the ascent of Mount Zion, they commenced the singing of this Psalm, or anthem. And, as has been shown of the 122d Psalm, this also was sung in parts, by different divisions of the choir, stationed at convenient intervals. This manner of performing it, which perhaps it is not easy to explain properly on paper, must have greatly added to the impression. Dr. Delany in his 'Life of King David,' has exhibited it with much minuteness and beauty. We will here, however, only suppose, that David himself, advancing to the head of the procession, began at the foot of Mount Zion with that sublime acknowledgement of the sovereignty of God, with which the Psalm commences.

'The earth is the Lord's and the fulness thereof:'

with which the chorus, taking up the song, and uniting their instruments, shall add.

'For He hath founded it upon the seas, and built it upon the floods.'

The king, as they were commencing the ascent, is supposed to have sung

'Who shall ascend into the hill of the Lord?
'And who shall rise up in his holy place?'

which is answered by part of the choir, as they advance.

'He, that hath clean hands and a pure heart.'

'That hath not lifted up his soul unto vanity nor sworn deceitfully.'

To which another, or a second part of the chorus might add.

'This is the generation of them that seek him; that seek thy face, O Jacob.'

Thus far the music is supposed to have lasted, till they reached the gates of the city: and then, David is said to have sung, as with a loud and exulting voice,

'Lift up your heads, ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in.'

Part of the choir within the gates, or as some have conjectured, the matrons of Israel meeting him there, might then enquire.

'Who is the King of glory?'

To which the singers, without, reply, 'It is the Lord strong and mighty, even the Lord mighty in battle.'

'And when the inquiry is repeated, the answer is given by all; the choir singing with their instruments, and the people shouting. 'The Lord of hosts: He is the King of glory.'

Such was the solemnity and splendor of the occasion, and such, it has been conjectured, was the *manner*, in which this admirable Psalm was sung. It has also been supposed, that it was employed by Solomon on the still more august occasion of the dedication of the Temple. And that the choir of three-thousand singers, of whom mention is recorded, arranged in appropriate divisions, chaunted, in the mode we have described, its various parts. The sentiments expressed in the Psalm are sublime and admirable — They teach us the majesty of God, and with what reverence and purity, with what humility and simplicity of purpose we must approach unto Him. And as respects the manner of performance, we are willing to give our readers the words of the critic whose conjectures, (possibly to their full extent somewhat fanciful) we have in part adopted. 'How others,' says he, 'may think upon the point, I cannot say, or pretend to describe. But for my own part, I have no notion of hearing, or of any man's having seen or heard, any thing, so great, so solemn, so celestial, on this side the gates of heaven.'

ECCLESIASTICAL.

We continue our extracts from Mr. Upham's Discourse on the 'Principles of Congregationalism;' and regret that we are obliged to omit large passages. We have endeavored, however, to preserve the connexion of the paragraphs which we quote.

The second principle which our Fathers established on the 6th of August, 1629, was *the Independence of the Congregational Churches of all external jurisdiction.* This principle is important beyond description or estimation. It was not only declared by the founders of this church, but justice requires that it should be said, its whole history is crowded with evidence, that it has been steadily and resolutely maintained to this day. It was declared at its foundation.—The early writers inform us that, when Governor Bradford, with others, arrived during the solemnity of ordaining the first ministers, and it was proposed, that he should extend to the new church and its pastors, in the name of the Christian brethren at Plymouth, the Right Hand of Fellowship, he was not permitted to discharge that interesting and friendly service, until it had first been proclaimed, that no inference should ever be drawn from it, in support of the idea, that there was the least dependence whatever in this Church upon others, the least jurisdiction over it in any external body, or the least necessary connection between it and other churches, wherever they might be. It is impossible to conceive of a clearer, or stronger declaration of entire independence, than that which was thus uttered by its founders, at the moment of establishing the Congregational Church.

The principle of independency, as has just been said, has been maintained steadily and resolutely throughout the whole existence of this Christian Society. Time and space would fail me, were I to attempt to describe all the instances which might be adduced in support of this assertion. Roger Williams was chosen to succeed Francis Higginson, in opposition to the strong and repeated remonstrances of the Church in Boston, to which some of his peculiar principles had given offence. He and his worthy colleague Mr. Skelton, fearlessly exposed themselves to the reproaches of the ministers of the colony, by expressing their disapprobation of the institution of a Pastoral Association. They predicted that it would give rise to a Presbytery, and they called upon the churches, if they valued their liberties, to resist the first movements towards such a tyranny. The institution, which alarmed these vigilant guardians of the independence of the Congregational Churches, still exists under the name of the Boston Association; and although, to the honor of its members be it spoken, it has never produced the results which were apprehended, the ministers of this Church, in opposing it, did not think and act without reason. They argued with the wisdom of philosophers, they looked forward with the vision of prophets. The step, which they reprobated, has always been the first step in the progress of spiritual domination. It was by extensive associations, in the first instance of ministers, and then, of churches, that the primitive congregations were gradually despoiled of their freedom, and brought in captive to enlarge the dominions of hierarchies—to swell the power of Bishops and Popes. It has been by the means of them, that Presbyteries and Consociations, too often perverted into the worst forms of aristocracy, by which human society can be oppressed, have in more modern times risen into being.

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The attempt to produce uniformity in religious opinion and practice, by means of Synods—an attempt which the whole history of Christendom proves to be worse than in vain—has frequently been made in New-England. The Church in Salem dreaded the consequences of these assemblies in the beginning, and has more than once refused to submit to their enactments. I will mention a single instance. In the former part of this Lecture, a brief account was given of the Psalm Book used for a long period in our churches, and from which the selections for devotional music have been made on this occasion. A Synod undertook to enjoin this version upon all the churches. The Church at Plymouth, and that at Salem refused to adopt it. They both were very much attached to the version of Ainsworth which the Pilgrims brought with them, when they first came over the seas. Although his version embraced only a part of the scriptural Psalms, the circumstance that Ainsworth had been celebrated throughout Scotland, as a performer and composer of church music, strongly corroborates the conjecture, which we probably should all be apt to form, that the Bay Psalm Book could not possibly

have been much of an improvement upon the more ancient one, to which these two churches perseveringly clung. However that may have been, it is certain that quite an angry controversy arose upon this subject between the Salem Church on the one part, and the Synod, or, as it was in fact, all the rest of the churches on the other part, a controversy which continued thirty years. This Church resisted most inflexibly every threat, and yielded at last to the only power on earth, to which a true Puritan would ever bow the neck—a text of scripture! In the year 1667, the brethren, in church-meeting, agreed to use the New-England Psalm Book, in connexion with that of Ainsworth, not, as they expressly declared in their vote, because the Synod commanded them to use it—not because all the other churches of Massachusetts used it—but because they thought, upon the whole, as their former version did not contain *all* 'the Psalms, Hymns, and Spiritual Songs of the Old and New Testaments,' that they were required to adopt it, by Col. iii. 16.

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Enough I trust has been adduced to prove, that the principle of the entire independency of particular parishes was deeply and visibly impressed upon the Congregational Churches when, on the 6th of August, 1629, they, here, started into being. It is the glory of this Church, that it has firmly and steadily, through struggle and through strife, maintained and perpetuated it. Let it not be thought, however, that it is for the sake of a vain boast that I have dwelt so long upon this topic. A more worthy and solemn purpose has been before me. Many of the Congregational Churches have departed from this principle. Oh that my voice could call them back! Feeble as its authority may be, narrow as is the sphere through which it is heard, I would raise it in defence of this momentous principle. In the name of those wise and holy men, who here began the work of God in this new world, I would invoke all the ministers and all the people, as they value their Christian liberty, and the peace and prosperity of our Lord's Kingdom upon earth, to reassert it, to break loose from the chains which have gradually been fastened upon them, and to establish themselves again in the enjoyment of that independence, which their fathers and founders bequeathed to them as their rich and noble inheritance.

III. The last great principle impressed upon the Congregational churches at their origin was this—*that 'while they take care, according to Apostolic injunction, that all things be done decently and in order, it is their duty not to impose any thing, by way of subscription or declaration of faith, upon those who desire admission to the ordinances, which may not conscientiously be complied with by sincere Christians of all denominations.'*

Although the founders of this church were zealous believers of that general system of doctrines, which in their day as well as in our own, was called Orthodoxy, they took care to frame their covenant without expressing in it their belief of that system, or of any of its parts. You will look in vain through that admirable document for the hypothesis of the Athanasian Trinity, or the metaphysical speculations of Calvin. That covenant is a perpetual and a worthy monument of the wisdom and liberality of the noble men who adopted it; and it will forever demonstrate, in language which cannot be misunderstood, their adherence to the principle, which has just been defined.

But your patience and my strength would fail, were I to enter more fully upon the discussion of this point, I submit it to the judgment of those who hear me, whether the spirit of the gospel does not urge upon us all the observance of this principle, so conspicuously established at the formation of the churches of New England?—whether the peace, tranquility and edification of our parishes, of every sentiment, would not be greatly promoted, and permanently secured by conforming, in this particular, to the example of our Fathers? 'I speak as unto wise men—judge ye what I say.'

I have thus, my friends, endeavored to recover and explain the principles of the Congregational churches. Whether those principles were founded in wisdom?—whether they are in conformity with the spirit of the gospel?—whether they are favorable to the promotion of the kingdom of our Lord and Saviour upon the earth?—and whether they are adapted to the nature of man, viewed both as a member of civil society, and as a member of the church of Christ?—are questions which we leave most cheerfully, and with the utmost confidence, to the decision of the Christian world.

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FEMALE INFLUENCE IN MATTERS OF RELIGION.

This is an influence of undeniable power: and, when exerted within its proper province, with wisdom and modesty, greatly to be cherished and valued. We shall not here dwell on the various sources or means of this influence; nor prove, what will be at once admitted, that from their susceptibility to religious truth and impressions; from the very nature of Christianity, exalting them to their proper place, and sanctifying by its pure and affectionate spirit, the relations they sustain,—women may, and ought to, extend as well as feel the efficacy of their religion. But let it be understood what we mean when we speak of female influence. Not that, most certainly, which comes with an obtrusive interference with things, that cannot belong to them; nor with the getting up of societies and of dignities within those societies—for the promotion, we will hope, of a good object, but also for the gratification of a petty vanity or a poor ambition; nor with a zeal for party, nor a bustle about dogmas, nor a love of disputation, which in women are strangely out of place, and altogether evil; nor that which exhibits itself by a zealous attendance on religious services, preferring the evening lecture or the social prayer-meeting, to the more difficult but retired duties of home; nor that, which comes with an impertinent intrusion on the domestic abode, or into a peaceful village, to scatter tracts and urge exhortations upon strangers, who have not desired, and do not want them. These, and other like forms of female influence, which many of our readers may have witnessed or suffered—are precisely those, which we should most anxiously discourage. Possibly, in the very disgust they awaken, we might be in danger of an objectionable *quietism*. But what we mean, is that power, which may be exerted by every discreet, modest, pious woman, under the dominion of Christian principle, by the mild influence of her counsel, her example, her charity, and life;—first, and most of all, within the retirement of her own family—upon her husband and her children—upon her parents and her brethren—upon her relations and dependents; and within the circle of those connexions and friendships, in which it has pleased God to set her. Here is the peculiar province; this is the high privilege and duty of a woman. In the light of her domestic virtues, in her prudent and tender care of her own family, if she have one; or her cheerful and affectionate co-operation in that, to which she belongs; in her meekness and gentleness; in her kindness and self-sacrifice; in her unobtrusive but winning piety; her hearty love of truth and reverence of God's ordinances, her faithful discharge of humble duties, which though not within the observation of men, yet because her heavenly Father commands them, she will not neglect for the more easy, but more splendid services, which may confer distinction—in such a spirit we would seek and find the best influence of women in matters of religion.

We are far from saying, that there are no other modes, in which it may be exerted. We believe, that many sacred interests of the church and of the community are to be advanced by their efforts. We must defer to a future paper much, that we have to say upon this subject. And, at present, may just remark, that it is by these milder, more retiring graces of the female character, that the purest and most beneficial fruits of their religion are displayed. And that wherever these are established, and become their principles of action, they will convey to those more public services, to which they may be called, a simplicity and grace, rendering them acceptable with God, and efficacious with men. We would set no limits to the due influence of woman either in the church or in the world. We would cherish it as a chosen ministry, as a dispensation of power and of love. In all that concerns human virtue and happiness, we would enlist their tender sensibilities, their pure affections, their unalterable fidelity, their inventive fancy, their ready faculties, their ardent piety and zeal. We only ask, that in the cause of religion, especially, it should be the influence of such, whom the Apostle commends. 'For I would,' says he, 'that your women be sober, discreet, *keepers at home*, good, loving their children, obedient to their husbands, that the word of God be not blasphemed.'

GOODNESS AND USEFULNESS IN OBSCURE PLACES.

Under the biographical department of our paper, among many eminent and distinguished men, we have sometimes introduced notices of others, whose names may have been less familiar to our readers. And possibly it may be asked, why we should thus hold up to view individuals, in the history of whose lives there can be found nothing extraordinary; and who have not even by their works obtained any unusual distinction. But, if any apology be necessary for all this, we deem it sufficient to say, that it is one of the best uses of biography to present for imitation *practical excellence*: and that this is chiefly to be found among those, who have no place with the great and illustrious of the world. Every good life, indeed, we hold to be worth a record; or, at least, it may be contemplated with advantage. And sometimes the example may be the more beneficial from its having been exhibited in retirement. We can feel better assured of the purity of the motives, by which it was actuated, and we see in it even more distinctly the glory and power of christian goodness, which can shine out of obscurity, and diffuse an influence, pure and salutary, far beyond its own narrow sphere.

We think much, particularly, of the good influence of such examples in ministers, whose lot, as is of necessity the lot of multitudes, has been cast by Providence in places of comparative obscurity, and among a people, less able to appreciate their learning and talents, or professional distinction than their moral worth. Fidelity and perseverance under the want of encouragements enjoyed by their brethren in more favored situations; diligent improvement of their powers and conscientious fulfilment of public and pastoral duties, in the absence of those excitements, which the cultivated taste and the just expectations of a more improved society might supply, are, confessedly, arduous duties. And we look with reverence upon the faithful pastor, who, uncheered by the praises, perhaps mortified by the indifference, and even the opposition of unfeeling 'or unreasonable men,' still preserves his fidelity; and by untired diligence and zeal approves himself to God, as a workman that needeth not be ashamed.' Of such we may believe, the Poet speaks, when he says,

'How far that little candle throws it's beams!
——So shines a good deed in a naughty world.'

And we have witnessed such examples. We have seen and known men, who with powers, of which they could not be unconscious, fitting them to adorn the most conspicuous stations of their profession, have spent contented, devoted and useful lives in the humblest; who amidst straits, and even poverty, domestic cares and griefs; sometimes, too, amidst unkindness and injustice from their flock, have maintained their cheerfulness and their trust; not sparing of intellectual toil, however ill it may be repaid; and watching for souls, that will not care for themselves. Undoubtedly such may have frequent cause to fear, that they are laboring in vain, yet theirs' is the enduring consolation, that their work is with God; and that 'though Israel be not gathered, they shall be glorious in the eyes of the Lord.' This, indeed, is a solace, which remains to them in the absence of all other. But they cannot tell what may be the silent influence of their example. Possibly, where they are least suspecting it, or when they are most discouraged, it may be the object of a grateful contemplation; and, perhaps, when they are sleeping in the dust, the memory of it may quicken some kindred spirits; and thus, they may become ministers of good to churches and to generations, whom they have never known.

DR. CHALMERS.

Dr. Chalmers, in his Introductory Lecture, in Edinburgh, last year, on his occupying the Divinity chair, proceeded to shew how well Natural and Christian Theology harmonize. 'Natural Theology' he said, 'glimmered on the tablet of man's conscience; but Christian Theology became the light of his conscience. Natural Theology afforded as much light as served to guide to more light; it was not so palpably obscure as some have imagined; it was not total darkness visible; it had some bright and beautiful manifestations.' Thus spake Dr. C. in 1828. How different was the language he held some years ago in his book on the 'Evidence and Authority of the Christian Revelation.' Natural Theology was treated in that work with a strange disrespect. It was, he contended, not only not auxiliary to Revealed Theology, but absolutely an obstacle in the way of the establishment of its proofs. We are glad to remark a change in the Dr.'s views on this subject. He now seems to treat Natural Theology as if he thought it deserving of some regard. It is a matter of wonder to us how he came to look upon it as he formerly did. The truth is, Natural Theology not only harmonizes with Revealed, but, without the former, there would be no basis for the latter to stand upon.

CRITICAL NOTICES.

THE THIRD ANNUAL REPORT *of the Windham County Peace Society*, BROOKLYN, Conn. 1829.

There is one feature in this little tract, which, at first opening, engaged our attention, and gave us great pleasure. And that is, it exhibits one instance at least (we hope it is not a solitary one) in Connecticut, of *unity among Christians in a common cause*. To the report of the society, we see appended the names of several clergyman and laymen, of, as we presume, various religious sentiments, but united in this good object. We heartily wish—for it is high time—that there were more of this spirit in that state. The bigotry and priest-craft, by which it was too long enthralled and disgraced, will gradually, we hope, be done away. We have already seen indications of a much needed reformation. And nothing will more effectually advance this object—quite as important to each particular community as the attainment of peace itself, and, in truth, an essential part of this blessing,—than the bringing together of men of various views, and helping them to *see*, what some are so slow to *believe*, that there may be sincerity, and goodnesss, and true Christian excellence among men, who differ very widely in their doctrinal speculations. When will the darkness and the shadows have past: and the light of Christian truth and charity shine?

This little pamphlet in itself deserves a good place among the many productions of the day in favor of peace. It exhibits a clear and succinct view of what has been done in this cause during the past year both among ourselves and in Great Britain. It calls attention to the great maxim, so encouraging to the Philanthropist, that 'whatever *ought to be done can be done*;' and points to those considerations of humanity and religion, on which the cause of peace must ultimately rest for its advancement.

UNITARIAN ADVOCATE, Vol. IV. No. 4. *for October*, 1829.

The first article in the present number of this useful publication, is on the 'Danger of Extremes in Religion'—The second, is an exposition of the passage, Ephesians ii., 8. 'For by grace are ye saved, through faith; and that not of ourselves, it is the gift of God.' The next is a poetical article, 'Jesus' entry into Jerusalem.' This is followed by an article on 'Ecclesiastical Courts,' and is a critique on an expression in the records of a late meeting of the General Assembly of the Presbyterian Church, in which they speak of themselves as a '*Court of Jesus Christ*.' The remaining articles are, 'Essay on the Influence of Reason on the feelings'—'The Spirit of God Teaches within'—'The Love of God.'

ORIGINAL COMMUNICATIONS.

[The following letter of the author of the 'Second Century Lecture,' it will be perceived, is in further continuation of his remarks on the character of Hugh Peters as a politician.]

Salem, Oct. 12, 1829.

DEAR SIR,—Before entering upon a particular examination of the conduct of Hugh Peters towards the king, it is proper in the first place to admit, that he was an ardent and active friend of the Republican cause. On his arrival from New England he found the country divided between the advocates of an extension of the royal prerogative, and the friends of popular rights, and he espoused without hesitation the principles of the latter. In his capacity as Chaplain of the army, and by his eloquence, genius, zeal, and energy, he unquestionably, was of great service to the party that overtuned the throne. In opening the prosecution against him, at his trial, the Solicitor General declared that the influence of Mr. Peters over that party was second only to that of Oliver Cromwell. He regarded the king as having violated and trampled upon the constitution of his country, and he looked to the Parliament and the Republican army, as to the only hope and the last refuge of English liberty. There are probably few citizens of our republic who do not sympathize in these his sentiments. It is certain that, within a short time, there has been a great revolution on this subject in England itself. There is a strong and increasing inclination of all liberal and enlightened minds in that empire, to approve of the general principles of the Puritan party, at the time of its struggle with Charles I. The *Rebellion*, as it is called by the courtly historians, against that ill-advised and unfortunate king, breathed a spirit into the English people, which after having been smothered during the infamous reigns of his two sons, burst forth again, in all its strength and purity in the *glorious Revolution*, as the same discriminating writers term it, of 1688. During the ascendency of the Puritans, 'the land was sown,' to use Mr. Peters' own words, 'with such seed that Popery, Prelacy, and what else is not of God, will come too late to root up., I acknowledge therefore at the outset that Hugh Peters was a zealous advocate of the popular cause, and of the principles of civil and religious liberty.

But he is charged with personal cruelty towards the King. There is a prevalent idea that he was one of the King's Judges. This is a mistake. He was not a member of the Parliament, neither did he hold a seat in the High Court of Justice, which condemned Charles Stuart to death. He was not accused as such. The charge in his endictment was, that by his private influence he brought about the death of the King.

There can be no doubt that every thing which could possibly have been produced in proof of this charge was urged by the government at his trial. The extent of his guilt, therefore, can be ascertained by examining the report of his trial.

He had been kept, as was the case with the Regicides, in close confinement for months. They had not been permitted to take the advice of legal, or of any other friends. Notice was not given them of their trial, until the evening before they were to be carried into court. They were arraigned on the 10th of October, 1660. Mr. Peters was brought to trial on the 13th, and executed on the 16th of the same month. None of them were permitted to employ or to consult with counsel. They were not permitted to speak a word but in the hearing of all in the court room. The prosecution was conducted by the first law officers of the realm. The Old Bailey was thronged by a crowd of unfeeling persons continually jeering and ridiculing the prisoners at the bar. And, worse than all, it had been previously determined by the government who should be selected for suffering. Notwithstanding these discouraging and disadvantageous circumstances, many of them made a most animated and able defence.

The principal witness against Mr. Peters, was William Young, a physician. His testimony bears the marks of exaggeration, and of perversion of the truth, if not of direct perjury, in the face of it. He said, that about a year before the execution of King Charles, he was called to visit, in the way of his profession, a sick man on board of a ship which had just arrived in the harbor of Milford. On reaching the vessel he found that the patient was Hugh Peters. He was stretched out on the deck in a very sick condition. He had caught an infectious disease while praying over the body of a Captain in Cromwell's army. He was removed to the town, and lodgings were provided for him in the house of the witness. During the progress of his recovery a familiar intimacy grew up between them. In order to draw out his secret sentiments, Dr. Young, as he acknowledged while giving his testimony, exhibited a very great degree of zeal in the same cause in which Mr. Peters was engaged. And he boasted that by this artifice he extracted from him sundry treasonable sentiments and designs respecting the King.

In answer to him Mr. Peters said, that during his acquaintance with him, Dr. Young was a more violent Parliament man than himself. He pointed out the interest the witness had to testify as he did. He said that he could bring witnesses, if time were allowed him, from the part of country in which the Doctor resided, to prove that his evidence was not considered worthy of confidence by his neighbors. And he further said that when unwell, it was known to all his friends, that his head was subject to be disordered; and that he knew not what language he may have used in moments of delirium, during his extreme sickness when under Dr. Young's care; but he most solemnly denied ever having uttered the sentiments imputed to him in any sane moment of his life.

Indeed it is clear, that, if Mr. Peters did make the declarations imputed to him by this witness, he must have been insane at the time. For instance, he testified that Mr. Peters told him that one of the objects for which the New England Colonists sent him over to England, nine years before, and which he was secretly instructed by them to promote, was to 'stir up and drive on' the Rebellion against King Charles! Again he represented Mr. Peters as having boasted that he was instrumental in bringing the Duke of Hamilton to his death. Any one who may have read my previous communications will perceive how utterly impossible it is that Mr. Peters, in a sane state of mind, ever could have spoken in that manner of the death of the Duke of Hamilton.

This witness, who acknowledged that he had acted the part of a spy and traitor towards Mr. Peters, not only swore away his life, but, to destroy his reputation also, and to perpetuate the impression given by his evidence, published soon afterwards a most scurrilous book against him. To shew what sort of a creature this man was, and to explain why so much infamy has been attached to the name of Mr. Peters (for many such books were then published and found a ready circulation among the Royalists,) I will describe the frontispiece of this production. The title is 'The Life of Hugh Peters by William Young, M. D.' The frontispiece exhibits a full congregation. Mr. Peters is represented turning an hour glass—near him are these words, 'I know you are good fellows, stay and take another glass!'

A considerable part of the remaining testimony went to show that before the King's death Mr. Peters was known to have been much in the company of Cromwell, Ireton and others of that party. But this proved nothing, for it is possible that he may have been exerting his influence upon them in favor of the King. It is not only possible, it is highly probable; for there is documentary evidence that he did strive to the last to bring about a compromise between the King and Parliament.

One witness went on to relate, in the most circumstantial manner, how he saw Mr. Peters busily engaged upon the scaffold on the day of the King's execution, giving directions to the hangman, and co-operating with him before and after Charles was beheaded. Unprovided as he was with counsel or friends, and forbidden to speak a word except aloud to the Judges, Mr. Peters found means on the spot to produce a witness, as soon as the other had concluded his testimony, who proved that he had been confined to his house during the day, in which the King suffered, and did not leave his room for a moment.

C. W. U.

We regret, that our limits compel us to defer the remainder of this letter to our next paper.

[For the Christian Register.]

MR. REED,—As whatever relates to the ancient *Ecclesiastical History* of New England must be interesting, I send for publication in the Register, 'Extracts from the Manuscript Journal of Rev. PETER THACHER, the first Minister of Milton, giving some particulars of the Synod convened at Boston in the year 1679.

'24 Aug. '79. At the South Church. Mr. Willard preached. After service the Church stayed to choose Messengers for the Synod; and Maj. Savage, Capt. Hull and myself were chosen to join with the Elders.

'10 Sept. '79. This day the Synod began. Mr. Cobbet and Mr. Elliot were chosen Moderators: and when they had taken the names of the several churches that were sent to, and the names of those that were sent, they found several churches had only sent Elders, and not Brethren with them; whereupon the question was, Whether Elders of Churches, *ex officio*, were not members; and it was asserted that the matter of a Synod were Elders and Brethren. Whereupon, it was agreed-on that letters in the Synod's name should be sent to the Churches that had not done it, to request that they would do it.

'In the afternoon the Platform of Church discipline was read: and, Mr. Sherman and Mr. Oakes being chosen Moderators, the Synod was adjourned till eight o'clock the next morning.

'11th. The Synod determined no vote should pass till they had answer from the Churches.

'The first question proposed by the General Court was discussed, viz. "*What are the evils that have provoked the Lord to bring his judgements on New Eengland?*"

'It was Lecture at first Church, Boston. Mr. Russell preached it. After lecture the Governour came into the Synod.

'12th. The Second question was discussed—"*What is to be done that so these evils may be removed!*" and a Committee was chosen to consider of them, and what was said concerning them in the Synod, and to bring the result unto the Synod. Also a Fast was appointed to be next tuesday; and Mr. Cobbet and Mr. Mather were to preach, and those whom the Moderators should call forth were to pray.—Mr. Oakes, Mr. Russell, Mr. Mather, Mr. Torrey, Mr. Moody, Capt. Richard's, Capt. Fisher, and Deacon Tilson, were chosen for the Committee.

'The Synod was adjourned till 8 o'clock Tuesday, the day for the Fast.

'16th. There was a Fast in the Synod. Mr. Higginsou began with prayer Then Mr. Cobbett preached from Isai. lxiii. 7. and Mr. Bulkley prayed. In the afternoon old Mr. Eliot prayed, Mr. Mather preached from Psal. xcix. 6; then Mr. Cobbet prayed, and was greatly enlarged in prayer.

'17th. In the morning the Synod considered of the return made by the Churches sent to; none of which refused to send except Newbury: whereupon they were received as Members of the Synod. After this the Platform was read, and approved for the substance by an unanimous vote. Then the Committee's return was read over, and there was some debate upon it.

'18th. The Synod was upon the first question. Lecture at the first Church. Mr. Math. Collins preached—"they are not humbled unto this day." After lecture the sin of oppression was in debate; and so Mr. Wheelock declared that there was a cry of injustice in the Magistrates, and Ministers were not honoured; which occasioned a very warm discourse. Mr. Stoddard charged the

Deputy with saying what was not true, and the Deputy Governour told him he deserved to be laid by the heels, &c. After we broke up, the Deputy and several others went home with Mr. Stoddard, and the Deputy asked forgiveness of him, and told him he freely forgave him; but Mr. Stoddard was high.

'19th. The Deputy owned his being in too great a heat, and desired the Lord to forgive, &c. and Mr. Stoddard did something, though very little. This day they discoursed of the remedies, and debated at the end of each paragraph. There was much debate about persons being admitted to full communion; and Mr. Stoddard the Minister offered to dispute against it, and brought one argument. Mr. Mather was respondent; and Mr. Oakes Moderator; but after some time, the rest of his arguments were deferred. This evening what was drawn up by the Committee and corrected by the Synod in answer to both questions, was unanimously voted, and an answer to the Governour's two questions. Also a Committee was chosen, [Mr. Oakes, Mr. Torrey, Mr. Allen, Mr. Willard, Mr. Mather, Capt. Richards, Mr. Stoddard, & Capt. Fisher,] to present what the Synod had done,—after they had prefaced it—to the General Court in October in order to have the Churches, &c.—And the Ministers Mr. Higginson and Mr. Flint, being added, were to draw up a Confession of faith against the Wednesday before the General Court of Election next. This Committee were also desired, if the Court approved of it, to write to the Churches of the United Colonies, and inform that if they pleased to send their Elders and Messengers, it would be very grateful. After this a psalm being sung, Mr. Cobbet concluded with prayer.'

RELIGIOUS INTELLIGENCE.

Revision of the Congregational System. The N. H. Observer informs us that at the late meeting of the General Association of N. H. a gentleman was appointed 'to correspond with the religious bodies of their connexion, and other brethren in New England, on the subject of *a revision of the Congregational System*, which has been practised in the churches of New England.'

What is meant by the *Congregational System*, we are unable to say. It may refer to the usages of the churches in regard to membership, discipline, and rites; or it may refer to the *principles* of Congregationalism. Our brethren of the Calvinistic order have, of late years, been much associated with Presbyterians, and generally sympathise with them in their views as well as in their feelings in regard to the religious movements of the day. We hope however that they are not yet tired of the freedom and independency of Congregationalism, or willing to bring themselves under the bondage of Presbyterian Synods, and Councils.

Roman Catholic Persecution. Under this title the Episcopal Watchman says that 'Persecution of the Protestants has been renewed in Switzerland, after a season of respite,' and in confirmation of the assertion, states, that Alexander Lenoir of Villeneuve had been imprisoned, fined, and finally banished for a year, for holding a religious meeting at Payerne, on the 5th of January last.

On the same subject a late number of the Missionary Herald says;—

'In some remarks respecting the political state of the countries near Mount Lebanon, the Rev. Eli Smith, who spent more than a year at Beyroot with Messrs. Bird and Goodell, gives it as his opinion, that all the obstacles thrown in the way of Missions at Beyroot, may be traced to the influence of the Maronites, or Greek Catholics, who have much favorable access to the ruling powers, and who are the bitter enemies of Protestant Missionaries. Their wealthy patriarch is a violent persecutor. How numerous are the evidences, that the spirit of Popery is always intolerant, when it has the power to be so!'

Malta. This place is the seat of the missions in and about the Mediterranean. Rev. Mr. Temple was sent there by the American Board of Missions, in 1822. A printing establishment was commenced about that time.

In 1825 Rev. Mr. Jowett was stationed there by the Church of England Missionary Society, and a printing office placed under his control.

Rev. Mr. Wilson, missionary to the Greeks, in the employment of the London Missionary Society, is also, now stationed there, and has a printing establishment.

At these different establishments there are founts of Arabic, Greek, Italian, and Armenian or Ameno-Turkish type The amount of books and tracts, daily finished at all these establishments, is estimated to be equal to 30,000 duodecimo pages.

Dedication. The new meeting house of the Second Congregational Society, in Milton, near the Railway, will be dedicated on Wednesday next, the 21st inst. Sermon by the Rev. Dr. Lowell. Services to commence at 11 o'clock. The sale of the pews will take place on the day following, Thursday 22d inst. at 10 o'clock, A. M.

A Presbyterian Church was recently dedicated at a place called Bethlehem, Va. to 'God, the Holy Trinity.' Sermon by Rev. James W. Douglas, from Psalm lxxxix, 7. 'God is greatly to be feared in the assembly of his saints.' In dedicating a church to '*God the Holy Trinity*,' would it not have been more consistent to have made the text read thus—'God *are* greatly to be feared in the assembly of *their* saints'?

Ordinations. Mr. Asa Hixon, jr. was ordained on the 7th inst. as pastor of the 'Evangelical Society' in Oakham; Sermon by Rev. J Ide, of Medway.

On the 8th of Sept. Mr. Elijah C. Bridgham, of the Andover Theological School was ordained at Belchertown, with a view to his becoming a Missionary to China; Sermon by Dr. Humphrey of Amherst College.

Installations. Rev. S. Arnold was installed on the 23d Sept. as Minister of the Congregational church in Ossipee, N. H. Sermon, by Rev. Mr. Burnham, of Pembroke.

On the 30th of Sept. Rev. Aaron Garrison was installed over the Church and Society in Mount Vernon, N. Y.; Sermon by Dr. Lansing of Utica.

Rev. Dr. Wisner of Boston, has declined the appointment to a professorship in the Theological Institution at Andover. Rev. Ralph Emerson of Norfolk (Conn.) has since been nominated to the same professorship, and the Visiters have confirmed the nomination.

The Episcopal Church. A correspondent of the Episcopal Watchman, in furnishing an account of the state of Episcopacy in Ohio, expresses the opinion that 'the prospects of the church were never more flattering throughout the United States, than at the present period.'

Friends' Bible Society. We understand that the Society of Friends have organized a Bible Society.

DOMESTIC SUMMARY.

Tremont House. This splendid edifice is to be opened, we understand, in a few days, for the reception of company.

A writer in the Advertiser of Tuesday recommends,—and we hope his kind and sensible advice will be regarded,—that all staring theatrical advertisements be excluded from the house. 'It were much to be wished' also says he, 'that the abomination of smoking could be wholly banished from the house;' and the opinion is expressed, in which we fully accord, that not a single customer worth gaining, would be lost to the house by such a regulation.

Fatherless and Widows' Society. A sermon was delivered before this Society on Sunday evening last, in Park Street Church, by Rev. Mr. Malcom. The contribution to the funds on this occasion is said to have been about $250.

BOSTON DISPENSARY—Officers elected October, 1829. Managers. Samuel Snelling, *Chairman*; Edward Tuckerman; Joseph Coolidge; Samuel H. Walley; Isaac Winslow; Henry Ware Jr.: Benjamin Guild; Gideon F. Thayer; Samuel T. Armstrong; Jonathan Phillips; Samuel May.
Secretary, George H. Snelling.
Treasurer, Gideon Snow.
Consulting Physicians. Joseph McKean, M. D. Charles H. Hildreth, M. D. Jonas H Lane, M. D. John C. Howard, M. D. Francis J. Higginson, M. D. Daniel T. Coit, M. D. Charles Walker, M. D. Thomas Gray, Jr M. D. John B. Stebbins, M. D.,
Smith & Clarke, *Apothecaries.*

An Almanac, of a new character, is to be published at the University Press, in Cambridge near Boston. Its uses are national, and its calculations will be adapted to every part of the United States, and will, in some of its objects, serve for any portion of the world in the same range of latitudes. The calendar pages will amount to about 50, and the pages devoted to the Sciences in general will be about 200. It will be highly serviceable for nautical purposes. *Ib.*

Brighton Show. The Show and Ploughing Match at Brighton was held on Wednesday the 14th inst. The day was fine, and the collection of people larger than usual. The exhibition, we understand was as interesting and satisfactory as in former years.

The subscription premium of $100 for the best lot of butter not less than 300 lbs. was not awarded. Three lots only were entered, and neither was of a quality to justify a premium.

Some fine specimens of American silk were exhibited. The exhibition of fancy articles was much smaller than usual.

Show at Concord. The exhibition in Middlesex County was on the 7th instant. The exhibition of animals was an improvement on the last year, and furnished evidence that the husbandmen had given attention to the improvement of their stock.

A public Address highly satisfactory to the Society was delivered on the occasion, by Rev. Mr. Robinson of Groton. A premium of $40 was awarded to Mr. Augustus Tuttle of Concord, for the most improved and best cultivated farm, and one of $25 to Mr. Nathaniel S. Bennett of Framingham for the next best.

A subscription has been opened at Worcester for the cultivation in Hemp of 200 acres of ground in that county, on condition that a Hemp Dressing Machine be erected in the shire town. *Palladium.*

Governor Lincoln of Maine. The Hon. Enoch Lincoln, Governor of Maine, died at Augusta, on Thursday evening, the 8th instant, after a very short illness.

Mr. Lincoln was the son of Hon Levi Lincoln formerly Lt. Governor of this State. He was several years a representative in Congress from Oxford District, Maine, and was chosen Governor of that State in 1826.

The Portland Gazette has the following notice of his character.

'The loss of such a man as Governor Lincoln to the State at any time would be felt severely—more especially in his present situation. We lament not only the loss of our chief magistrate, but the loss of an individual distinguished for his benevolent feelings, for his kindness to all whom he knew, also for his literary information. We lament an individual who has been cut down in the height of his usefulness. Society mourns his loss; benevolence, sympathy, all the charities of life have lost a worshipper. Literature and science have lost a votary, one who felt a deep interest in the rising institutions of our State, and who was ever ready to do all he could to spread opportunities for information throughout every part of society. Governor Lincoln was connected with many literary and scientific societies both in this country and in Europe. He combined the characters of a poet, a philosopher and a statesman; and in each of them he has gained a reputation. He was elected Governor of Maine for the last three years with a unanimity unprecedented in our political history, with the approbation of two parties, even in times of high political excitement. He refused to suffer himself to be a candidate for re-election; and had resolved to retire to private life, and to employ his time in agricultural concerns. He had purchased a farm for that purpose, and his death alone has prevented him from occupying it.

Governor Lincoln was a man who had done much good in society, and who was calculated to do much more. His benevolent feelings would have ever prompted him to be the patron of merit, and the kind hearted friend to the poor. His thoughtful and investigating mind would have led him into a sort of philosophical retirement, which would have been highly beneficial to the agricultural interests of Maine. But we have lost his services by a sudden event of Providence; and as Christians we are bound to submit to its decrees without repining.'

The executive duties devolve on the Hon. Nathan Cutler of Farmington, President of the Senate, till another Governor constitutionally takes his place.

The Weather. It is generally admitted that the average of cold, during the last month, has been considerably greater than in most preceding years. At Newport the mean average of last month was nearly 8 degrees colder than the same month in 1828.

Indians. A war exists at present between the Pawnees of the Red River, or Texas, and those of the Cherokee nation who have removed beyond the Mississippi. A war with the Osages seems also likely to occur. The probability of being thus exposed to attacks of the more savage tribes West of the Mississippi, has been urged as a strong argument, by the Cherokees of Georgia, against their removal to the wilderness.

FOREIGN SUMMARY.

From Europe. London papers to Aug. 31st, have been received at New York.

The Russians had not entered Constantinople though the way was considered clear for their advance thither. It appears by private accounts that the Russians had advanced as far as Kirk Kalissa, without any other battles.

By despatches from the English minister at Constantinople dated August 8th it appears that great consternation prevailed among the people. The Sultan had not left the city. He had begun to listen to the propositions for the independence of Greece.

The London Courier thinks that negociations for peace would be entered on immediately,—so imminent was the danger in which the Turks are placed,—and that a speedy peace may be expected.

By a later arrival we learn that intelligence from Constantinople to Aug. 10th, has been received. The treaty of July 6th was definitively agreed to by the Porte on the 7th of August. A Hatti Scherif is shortly to be pubished proclaiming liberty in Greece. The Constantinopolitan account says, 'No intelligence probably ever produced so great a sensation here.

It is further stated that the Sultan had consented to accept the mediation of the Powers, and to open a negociation with Russia.

It is reported that the movement of the troops in the interior of Russia had ceased in consequence of the expectation of an immediate termination of the war.

P. S. It appears, by other accounts from Constantinopla, of August 12th that the Sultan had not accepted the mediation of the Powers, but persisted in his efforts to save himself by fighting. One account says he had left the Capital, for the purpose of aiding and directing his army.

The following account is from a Brussels paper of August 27.

The Journal Liege says 'Lord Cleaveland, who is now at Aix la Chapelle, received yesterday morning, the 26th, a courier from Vienna, by his son. It appears from these despatches, that news had been received at Vienna, that the Russians were only four leagues from Constantinople, that the Sultan was leaving the capital to retire to Asia, and that Mr. Gordon, the English Ambassador, accompanied him.

Negociations respecting Greece. We have recently stated that the negociations between the English French and Turkish ministers, in regard to Greece had been broken off on account of the haughtiness and obstinacy of the Turkish authorities. One of the Paris Journals has the following remarks:—

'The negociations have closed; and the consequences may easily be anticipated. "*Whom God intends to destroy he first makes mad.*" Our letters from *Constantinople* say "The dangers of the Sultan was not all exterior; the best of the Musselmen are discouraged, and many regard the Sultan as lost. He fights, they say, for his head and his sceptre; but his subjects have no such stakes. The great majority of his subjects, they add, are not deeply interested in his fate. They know their lot will be to bear burthens under whatever dynasty may prevail. The Russians, they contend, will not make war with the mosques; and although they may relieve the Christian women from the harems, they will not destroy established institutions. If the Porte should be amersed in heavy contributions by the Russian Emperor, they know that the coffers of the Sultan and the pockets of the rich must be looked to for the payment; and some of them remark, that the time may come when insurrection will be one of the most sacred of duties.

Portugal. Mr. J. F. T. Pereira d'Azambuga has been presented at Washington, as minister of Don Miguel of Portugal, and has been received and acknowledged by the President. If Don Miguel is ackowledged by his own people, as their sovereign, then he is so in fact, and there would perhaps, be an impropriety in rejecting his minister. Most accounts agree, however, that the conduct of his government has been in a high degree arbitrary and tyrannical, not only to the native subjects of Portugal, but to foreigners. The disordered and lawless srate of his government is sufficiently indicated by the late capture of two American vessels by Don Miguel's squadron. An explanation will, no doubt be immediately required by our government.

Mexico. Intelligence has been received from Mexico to August 21. The feelings of the Mexicans had been greatly roused by the invasion, and very active efforts were making to expel the Spanish troops. These troops are represented as much disposed to desert, but are hindered by the apprehension of becoming obnoxious to the law which expels all Spaniards from the soil.

A forced loan of nearly three millions had been decreed, and the Supreme Government was organizing two armies of reserve. Extraordinary powers had been conferred by the Congress of Mexico, on the President of the Republic.

Spain. Nine men have been recently executed in Spain for treason. They were those who had been instigated to rebellion by the *Apostolics* and advocates of the *Inquisition.*

Sacrilege. It has been lately decided by a French Jury that stealing church plate is but common theft. It has been heretofore deemed sacrilege, and by the French law was punishable with imprisonment for life. The Jesuits manifest great indignation at the decision.

Spanish Invaders Defeated. It is reported that the invaders of Mexico have been totally defeated, with the loss of their cannon, baggage, money, &c. That a few only escaped.

MARRIAGES.

In this city, on Wednesday evening last, by Rev. Dr. Lowell, John C. Howard, M. D. to Miss Elizabeth Winslow Chase, both of this city; Mr. Alpha Stevens, of Dover, Mass. to Miss Sarah Bancroft.

In Roxbury, Mr. Samuel Wales, Jr. to Miss Martha Ann Sigourney, daughter of the late Mr. Daniel S. of this city.

In Hingham, Mr. Caleb Beal to Miss Mary White Beal, daughter of the late Mr. Caswell B. of Boston.

In Philadelphia, Benjamin Franklin Cooper, Esq. of Utica, N. Y. to Miss Mary Ann, eldest daughter of the Rev. W. T. Brantly

In the Island of Tenos, (Greece,) July 22d, by Rev. Rufus Anderson, Rev. Jonas King to Miss Anna Aspacia Mengus, of Smyrna.

DEATHS.

In Medford, on the 3d inst. Mr. Ebenezer Stimpson, aged 81.

In West Newbury, Mr. Simeon Chase, aged 84, a graduate of Harvard University.

In Salem, Mr. Thomas Thornton, a native of England, aged 85.

In New Bedford, Mrs. Hannah Howland, aged 81, wife of Mr. Timothy Howland; Miss Elizabeth K. daughter of Mr. Paul Kempton, aged 19.

In Barnstable, after a short illness, Mr. Isaiah L. Green, Jr. a graduate of Brown University, aged 25, son of the Hon. Isaiah L. Green.

In Lancaster, widow Clarke, aged 93.

In Portsmouth, Mrs. Ruth Newhall, relict of the late Mr. Samuel Newhall aged 43 years.

In Philadelphia, Mr. Francis Wrigley, printer, aged 86. He was one of the oldest printers in the United States, and printed for the old Congress while sitting in Philadelphia, and accompanied them from that city to Annapolis, where he printed the 'Old Continental Money,' which was at that time in circulation.

In Baltimore, on Sunday evening, the Rev. Benjamin Jones, recently from Boston.

In Charleston, S. C. Rev. John Honor.

In Wilmington, Sept. 25, Mr. Joseph Jacobs, aged 54, a native of Hingham, Mass.

In Mobile, Mr. Bradley Webster, aged 29, late of Boston, and formerly of Chester, N. H.

In New Orleans, Mrs. Lionel Augusta Hayes; Mr. John D. Watson, formerly of Taunton, Mass.

At Valparaiso, in May last, on board the U. S. ship Vincennes, Midshipman Joshua Wentwotth Larkin, aged 20, son of Samuel Larkin, Esq. of Portsmouth, N. H.

VALUABLE AND POPULAR SCHOOL BOOKS,

PUBLISHED by J. & J. W. PRENTISS, Keene, N. H.—and for sale by the Boston Booksellers, and most of the Booksellers in New England and New York.

'The Literary and Scientific Class Book'; embracing the leading facts and principles of Science, illustrated by engravings; designed as Exercises for the reading and study of the Higher Classes in common Schools; by Rev. LEVI W. LEONARD.

Few Books issued from the American Press have received higher or more deserved commendations, in the first Literary Journals, and from individuals of the first standing, as a work eminently useful for *raising the standard of education* in our Common Schools, by its use both as a Class Book and for recitation.

'Adam's New Arithmetic'; in which the principles of operating by numbers are *analytically* explained and *synthetically* applied—thus combining the advantages to be derived both from the inductive and synthetic mode of instructing; by DANIEL ADAMS, M. D., Author of the Scholar's Arithmetic, School Geography, &c.

Perhaps no work of the kind ever met so kind a reception and so rapid a sale as Adams's New Arithmetic. Among the numerous high recommendations, are the following. Messrs. Sereno E. & H. Dwight, of New-Haven, say, "We have introduced Adams's New Arithmetic into our Gymnasium; as we believe it *superior to any other* with which we are acquainted. New Haven, Jan. 16, 1826."—Mr. Stowell of the Lancastrian School in New Haven, says, "The examination of it has afforded me much satisfaction. The analytical and synthetic methods of teaching are very happily combined. The explanations are very clear and full."—Professor Olmstead, of Yale College, considers it 'among the *best* of our elementary treatises.'"—Rev. Mr. Leonard, of Dublin, observes, "The useful and practical examples with which the work abounds, must confer upon it a high value."—Recommended also by the State School Commissioners in Vermont.

The 'Scholar's Arithmetic, by DANIEL ADAMS, M D.

'Easy Lessons' in Reading, for the use of the Younger Classes, in Common Schools; by Rev. JOSHUA LEAVITT, Stratford, Conn. This Popular Work is intended to follow the Spelling Book.

This work is also recommended by the School Commissioners in Vermont.

JUST PUBLISHED,

'Sequel to Easy Lessons'; a Selection of Reading Lessons for Common Schools, designed to be used after Easy Lessons in Reading, American Popular Lessons, Boston Reading Lessons, and other works of a similar rank; by the Author of the 'Literary and scientific Class Book'.

The Selections are such as will highly interest the Scholar, and are well adapted to promote the love of learning.

This work has been highly approved by the Rev. Z. S. Bastow and Rev. T. R. Sullivan, of Keene; Hon. S. Hale, author of the Premium History of the United States, and Miss Fiske, Principal of the Female Seminary, and cordially recommended to Parents, Guardians and Instructers, as a work much needed, and calculated also to promote the love of learning and virtue. Mr. Hale, the Editor of the Boston Daily Advertiser, and Compiler of the 'Boston Reading Lessons,' says, 'This book deserves a favorable reception from those who have the charge of primary Schools."

Price only 25 cents—pp. 216.

J. & J. W. P. will publish, in season for Winter Schools, 'HALE'S History of the U. States.'

This work received a premium of $400, and a gold medal, from the American Academy of Language and Belles-Lettres. It has been adopted in the High School in N. Y. and introduced into almost every State in the Union. It will now be published in an 18 mo. and will be afforded as low as any other work of the kind. Oct. 17.

NEW ENGLAND ANTI-MASONIC ALMANACK FOR 1830.

JUST published and for sale by JOHN MARSH, No 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi3m Sept. 26.

LIBERAL PREACHER—*for Oct.*

JUST published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for October, 1829, containing a Discourse—'Paul at Athens a Preacher of Unitarianism;' by the Rev. ANDREW BIGELOW, Medford Mass. Oct. 10.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For October, 1829.

CONTENTS.

Danger of Extremes in Religion; Ephesians ii. 8; Jesus' Entry into Jerusalem; Ecclesiastical Courts; Essay on the Influence of Reason on the Feelings; The Spirit of God Teaches within; The Love of God.

MISSING.

SEVERAL odd Volumes and other Books are missing from the Library of the late Rev. Isaac Smith. Any one having the same, will please leave them at No. 1 Union Street.

CHRISTIAN TEACHER'S MANUAL

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For October, 1829.

CONTENTS.

On the use of Authority or Reason in Religious Instruction; Religious Privileges of the Negroes in Charleston, S. C.; Parables; A Sunday School Exercise; Account of a Beaver Colony; The Night Blooming Cereas. Oct. 17.

REMOVAL.

THE Office of the Christian Register is removed to School-street, to the Chambers over the Washington Circulating Library.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office

BE IT REMEMBERED, that on the nineteenth day of August, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, Noah Worcester of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit:*

"The Atoning Sacrifice, a Display of Love—not of Wrath. By Noah Worcester.

'But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.'
ST. PAUL.

'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'—ST. JOHN."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

LECTURES ON ENTOMOLOGY.

DR. STORER, proposes to deliver a short course of Lectures on Entomology, to such Ladies and Gentlemen as may wish to cultivate a general taste for that Science. Tickets may by obtained at the Bookstores of Carter & Hendee, and Marsh & Capen, Washington-street, or of the Lecturer. Notice will be given of the time when the Lectures will commence.

Terms of the course. For a single person $3. For a family $5. tf. Oct. 10.

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautiful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will be adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

The above work will be followed by the first of Five Volumes of 'Vicissitudes of Life, Letters, and the Age; by an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years.' These volumes will include concise notices of *all* the eminent statesmen, warriors, and authors, of the United States. Specimens will appear in a few days.

Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may *believe* that they *know* the name of the author, are requested to 'keep a secret.' It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.

The Editors of the periodical papers, mentioned below, are requested to publish this advertisement. Besides a copy of the work, which they may receive from the bookseller nearest to them, their bills, at one dollar each, will be paid by Messrs. Munroe & Francis, Boston. The same compensation will be tendered to them for such successive advertisement of each volume of each work; as their own judgments may dictate. Each Editor will please to send one paper, containing the advertisement to Messrs. Munroe & Francis, Boston.

All the daily, literary, and religious papers, of Boston, and all the exclusively literary papers, *of extensive circulation*, in the principal cities of the United States. Other papers, in each of the States and Territories of the Union, will be designated hereafter.

Orders for the books will be received by the publishers at Boston. August 8.

THE CHRISTIAN EXAMINER. AND GENERAL REVIEW.

NEW SERIES—No. IV. For Sept. 1829.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Art. I.—1. An Oration delivered on the Fourth of July, 1829, in the City of Boston. By James T. Austin. 2. An Oration delivered before the Citizens of Nantucket, July 4, 1829. By William Morse.

Art. II.—Life of Archbishop Cranmer. By J. A. Sargent.

Art. III.—Sermons by the late Rev. Joseph S. Buckminster, now first published from the Author's Manuscripts.

Art. IV.—The Last Autumn at a Favorite Residence. With other Poems. By Mrs. Lawrence.

Art. V.—1. A Sermon occasioned by the Death of Thomas Hollis, Esq. By Jeremiah Hunt. 2. A Sermon preached at the Lecture in Boston, April 1, 1731 before his Excellency, the Governor, and the General Court, upon the News of the Death of the much honored Thomas Hollis, Esq. the most generous and noble Patron of Learning and Religion in the Church of New England. By his Friend and Correspondent, Benjamin Colman. 3. A Sermon preached at the Public Lecture, Tuesday, April 6, 1731, in the Hall of Harvard College, in Cambridge, N. E., upon the News of the Death of Thomas Hollis, Esq. of London, the most bountiful Benefactor to that Society. By Edward Wigglesworth, D. D. and Hollis Professor of Divinity. 4. A Philosophical Discourse concerning the Mutability and Changes of the Material World; read to the Students of Harvard College, April 7, 1731, upon the News of the Death of Thomas Hollis, Esq. of London, the most bountiful Benefactor to that Society. By Isaac Greenwood, A. M. Hollisian Professor of Philosophy and the Mathematics. 5. A Poem on the Death of the late Thomas Hollis, Esq. By Saybrook Rudd.

Art. VI.—1. Fourth Annual Report to the American Unitarian Association, read and accepted May 26, 1829, with the Address at the Annual Meeting. 2. The Second Annual Report of the Executive Committee of the American Society for the Promotion of Temperance. Presented January 28, 1829. 3. First Annual Report of the General Union for Promoting the Observance of the Christian Sabbath, adopted May 12, 1829.

SELECTED POETRY.

THOUGHTS ON THE SOUL.

We give the following extracts from a Poem, entitled 'Thoughts on the Soul,' delivered by Richard H. Dana, Esq. of Cambridge, at the late anniversary of the Porter Rhetorical Society, in the Theological Seminary, Andover.

Come, listen to His voice who died to save
Lost man, and raise him from his moral grave;
From darkness showed a path of light to heaven;
Cried, 'Rise and walk; thy sins are all forgiven.'

Blest are the pure in heart. Would'st thou be blest?
He'll cleanse thy spotted soul. Would'st thou find rest?
Around thy toils and cares he'll breathe a calm,
And to thy wounded spirit lay a balm,
From fear draw love; and teach thee where to seek
Lost strength and grandeur--with the bowed and meek.

Come lowly; He will help thee. Lay aside
That subtile, first of evils—human pride.
Know God, and, so, thyself; and be afraid
To call aught poor or low that He has made.
Fear naught but sin; love all but sin; and learn
How that in all things else thou may'st discern
His forming, his creating power—how bind
Earth, self and brother to th' Eternal Mind.
* * * * * * * * *
Our sins our nobler faculties debase,
And make the earth a spiritual waste
Unto the Soul's dimmed eye:—'tis man, not earth—
'Tis thou, poor, self-starved Soul, has caused the death.
The earth is full of life; the living Hand
Touched it with life; and all its forms expand
With principles of being made to suit
Man's varied powers, and raise him from the brute.
And shall the earth of higher ends be full?—
Earth which thou tread'st!—and thy poor mind be dull?
Thou talk of life, with half thy soul asleep!
Thou 'living dead man,' let thy spirits leap
Forth to the day; and let the fresh air blow
Through thy soul's shut up mansion. Would'st thou know
Something of what is life, shake off this death;
Have thy soul feel the universal breath
With which all nature's quick! and learn to be
Sharer in all that thou dost touch or see.
Break from the body's grasp, thy spirit's trance;
Give thy Soul air, thy faculties expanse:—
Love, joy,--e'en sorrow,--yield thyself to all!
They'll make thy freedom, man, and not thy thrall.
Knock off the shackles which thy spirit bind
To dust and sense, and set at large thy mind!
Then move in sympathy with God's great whole;
And be, like man at first, 'A LIVING SOUL!'

'BE STILL AND KNOW THAT I AM GOD.'

And does affliction press thee down?
And dost thou feel thy Fathers frown?
Turn not away—but 'kiss the rod,'
Be still, and know that I am God.

To God my Father? Then may I
Within his arms in safety lie.
That word—'my Father!'—stills my pains,
That arm, the universe sustains.

My Father sees me prostrate lie—
Sees my flesh waste, hears every sigh;
Knows every wish and every fear;
Knows why his wisdom placed me here.

This pain, (he says) is needful now;
Needful that sorrow shade thy brow.
Most of my children home are brought
In ways themselves had never thought.

Thy elder Brother—Christ, my Son;
Obtained through suffering what he won.
His soul, his body, knew no stain,
Yet suffered more than mortal pain.

Father—thy goodness now I own,
Tho' clouds and darkness veil thy throne,
I turn to thee,—I kiss the rod;
Thy people know that thou art God.

MISCELLANEOUS SELECTIONS.

[From the Token for 1830.]

THE SEA.

BY F. W. P. GREENWOOD.

.....and thou majestic main,
A secret world of wonders in thyself,
Sound his stupendous praise, whose greater voice
Or bids you roar, or bids your roarings fall.
Thompson

'The sea is his, and he made it,' cries the Psalmist of Israel, in one of those bursts of enthusiasm and devotion, in which he so often expresses the whole of a vast subject by a few simple words. Whose else indeed could it be, and by whom else could it have been made? Who else can heave its tides, and appoint its bounds? Who else can urge its mighty waves to madness with the breath and the wings of the tempest; and then speak to it again in a master's accents, and bid it be still? Who else could have poured out its magnificent fulness round the solid land, and

'Laid as in a store-house safe its watery treasures by?'

Who else could have peopled it with its countless inhabitants, and caused it to bring forth its various productions, and filled it from its deepest bed to its expanded surface, filled it from its centre to its remotest shores, filled it to the brim with beauty, and mystery, and power? Majestic ocean!—Glorious sea! No created being rules thee, or made thee. Thou hearest but one voice, and that is the Lord's; thou obeyest but one arm, and that is the Almighty's. The ownership and the workmanship are God's; thou art his and he made thee.

'The sea is his, and he made it.' It bears the strong impress of his greatness, his wisdom, and his love. It speaks to us of God with the voice of all its waters; it may lead us to God by all the influences of its nature. How, then, can we be otherwise then profitably employed while we are looking on this bright and broad mirror of the Deity? The sacred scriptures are full of references to it, and itself is full of religion and God.

'The sea is his, and he made it.' Its majesty is of God. What is there more sublime than the trackless desert, all surrounding, unfathomable sea? What is there more perfectly sublime than the calm, gently-heaving silent sea? What is there more terribly sublime than the angry, dashing, foaming sea? Power, resistless, overwhelming power, is its attribute and its expression, whether in the careless, conscious grandeur of its deep rest, or the wild tumult of its excited wrath. It is awful when its crested waves rise up to make a compact with the black clouds, and the howling winds, and the thunder, and the thunderbolt, and they sweep on in the joy of their dread alliance, to do the Almighty's bidding. And it is awful, too, when it stretches its broad level out to meet in quiet union the bended sky, and show in the line of meeting the vast rotundity of the world. There is majesty in its wide expanse, separating and enclosing the great continents of the earth, occupying two thirds of the whole surface of the globe, penetrating the land with its bays and secondary seas, and receiving the constantly pouring tribute of every river, of every shore.—There is majesty in its fulness, never diminishing and never increasing. There is majesty in its integrity, for its whole vast substance is uniform; in its local unity, for there is but one ocean, and the inhabitants of any one maritime spot may visit the inhabitants of any other in the wide world.—Its depth is sublime; who can sound it? Its strength is sublime; what fabric of man can resist it? Its voice is sublime, whether in the prolongued song of its ripple or the stern music of its roar; whether it utters its hollow and melancholy tones within a labyrinth of wave-worn caves; or thunders at the base of some huge promotory; or beats against a toiling vessel's side lulling the voyager to rest with the strains of its wild monotony, or dies away with the calm and dying twilight, in gentle murmurs on some sheltered shore. What sight is there more magnificent than the quiet or the stormy sea? What music is there, however artful, which can vie with the natural and changeful melodies of the resounding sea?

'The sea is his, and he made it.' Its beauty is of God. It possesses it, in richness, of its own; it borrows it from earth, and air, and heaven. The clouds lend it the various dyes of their wardrobe, and throw down upon it the broad masses of their shadows, as they go sailing and sweeping by.—The rainbow laves in it its many colored feet. The sun loves to visit it, and the moon, and the glittering brotherhood of planets and stars; for they delight themselves in its beauty. The sunbeams return from it in showers of diamonds and glances of fire; the moonbeams find in it a pathway of silver, where they dance to and fro, with the breeze and the waves, through the livelong night. It has a light, too, of its own, a soft and sparkling light, rivalling the stars; and often does the ship which cuts its surface, leave streaming behind a milky way of dim and uncertain lustre, like that which is shining dimly above. It harmonizes in its forms and sounds both with the night and the day. It cheerfully reflects the light, and it unites solemnly with the darkness. It imparts sweetness to the music of men, and grandeur to the thunder of heaven. What landscape is so beautiful as one upon the borders of the sea?--The spirit of its loveliness is from the waters, where it dwells and rests, singing its spells, and scattering its charms on all the coast. What rocks and cliffs are so glorious as those which are washed by the chafing sea? What groves, and fields, and dwellings are as enchanting as those which stand by the reflecting sea?

If we could see the great ocean as it can be seen by no mortal eye, beholding at one view what we are now obliged to visit in detail and spot by spot; if we could, from a flight far higher than the sea eagle's, and with a sight more keen and comprehensive than his, view the immense surface of the deep all spread out beneath us like a universal chart, what an infinite variety such a scene would display! Here a storm would be raging, the thunder bursting, the waters boiling, and rain and foam and fire all mingling together; and here, next to this scene of magnificent confusion, we should see the bright blue waves glittering in the sun, and while the brisk breezes flew over them, clapping their hands for very gladnesss—for they do clap their hands and justify by the life, and almost individual animation which they exhibit, that remarkable figure of the Psalmist. Here, again, on this self same ocean, we should behold large tracts where there was neither tempest nor breeze, but a dead calm, breathless, noiseless, and, were it not for that swell of the sea which never rests, motionless. Here we should see the cluster of green islands, set like jewels, in the midst of its bosom; and there we should see broad shoals and grey rocks, fretting the billows and threatening the mariner. 'There go the ships,' the white robed ships, some on this course, and others on the opposite one, some just approaching the shore, and some just leaving it; some in fleets and others in solitude; some swinging lazily in a calm, and some driven and tossed, and perhaps overwhelmed by the storm; some for traffic, and some for state, and some in peace, and others, alas! in war. Let us follow one, and we should see it propelled by the steady wind of the tropics, and inhaling the almost visible odours which diffuse themselves around the spice islands of the East; let us observe the track of another, and we should behold it piercing the cold barriers of the North, struggling among hills and fields of ice, contending with Winter in his own everlasting dominion, striving to touch the unattained, solemn, hermit point of the globe, where ships may perhaps never visit, and where the foot of man, all daring and indefatigable as it is, may never tread. Nor are the ships of man the only travellers whom we shall perceive on this mighty map of the ocean. Flocks of sea birds are passing and repassing, diving for their food, or for pastime, migrating from shore to shore with unwearied wing and undeviating instinct, or wheeling and swarming round the rocks which they make alive and vocal by their numbers and their clanging cries.

How various, how animated, how full of interest is the survey! We might behold such a scene, were we enabled to behold it, at almost any moment of time on the vast and varied ocean; and it would be a much more diversified and beautiful one; for I have spoken but of a few particulars and of those but slightly. I have not spoken of the thousand forms in which the sea meets the shore, of the sands and the cliffs, of the arches and grottos, of the cities and the solitudes, which occur in the beautiful irregularity of its outline; nor of the constant tides, nor the boiling whirlpools and eddies, nor the currents and streams, which are dispersed throughout its surface. The variety of the sea, notwithstanding the uniformity of its substance, is ever changing and endless.

[To be concluded.]

DOMESTIC REGIMEN IN FRANCE AND ENGLAND.

What is ordinarily called the influence of climate on the human species, ought, in our opinion, to include the effects of the customary aliment which necessarily varies with the geographical situation of each country. Thus, in the north, the stomach calls for animal food and the excitation of spirituous liquors; whilst, in southerly regions, bread and fruit only are used, and irritating drinks studiously avoided. The French are more sober than the Germans, because the mild temperature of their country enables them to substitute wine for the beer or distilled liquors of their neighbours. Under the burning sun of the Spanish Peninsula, oranges, citrons, and a multitude of other fruits, abounding in juice, attain a maturity unknown in France, and the delicious drinks of Spain render the inhabitants still more averse to the effects of spiritous stimuli, while at the same time they care less for wine.

Madame de Stael attributes the severe character of the gloomy mythology of the northern nations, to the perpetual fogs and rigorous winters of their climate, and she is perhaps right to a certain extent; but are not these distinctive traits rather the effect of that dullness of intellect so evident in those persons habitually accustomed to the use of violent excitants?

The inhabitants of the south are, on the contrary, gay, lively, and witty, independent of external objects, and much more disposed than the inhabitants of the north to seize upon the frivolous and transitory pleasures, which at every moment are presented to them. The Frenchman always evinces a disposition to enter into a hundred trifling projects of pleasure, which the Englishman pretends to despise, while he secretly envies that pliancy of disposition which the climate of his own country denies him; haughty, and impatient, he only loses his heaviness when *porter* has rendered him inconsiderate and querulous. The extraordinary differences which we observe in the manner of living among the modern European nations, have been principally produced by the use of tea, coffee, sugar, and tobacco; their introduction into common use is one of the most singular conquests of commerce. Who would have supposed, three centuries ago, that the products of China, and the West Indies, would one day become the habitual aliment of the inhabitants, and the servants even of the rustic population?

The following table, drawn up from authentic documents, may explain, to a certain extent, the difference of manners observable between the two greatest nations of Europe:

Quantity of Sugar, Tea, etc., annually consumed in Great Britain and France.

		England.	*France.*
Sugar	lbs.	448,000,000	128,000,000
Tea	"	22,750,000	195,000
Coffee	"	8,100,000	20,100,000
Tobacco	"	16,900,000	7,200,000
Wine	galls.	6,210,000	700,000,000
Spirituous liquors	"	28,020,000	5,700,000
Beer	"	420,000,000	155,000,000

But to be able to draw conclusions, we give, as follows, the relation which the consumption bears to the population of each country:

		For one million.	
		English.	French.
Sugar	lbs.	22,400,000	4,270,000
Tea	"	1,137,000	6,500
Coffee	"	405,000	670,000
Tobacco	"	845,000	273,000
Wine	galls.	310,000	23,300,000
Liquors	"	21,000,000	5,170,000

We have selected and translated the preceding article from one of our French medical journals, as calculated to interest the general reader. We hope to be able, on a subsequent occasion, to present a sketch of the above articles consumed in the United States, accompanied with such reflections as naturally pertain to the subject of regimen.—*Journal of Health.*

FASTING.

Distinct from religious ordinances and anchorite zeal, fasting has been frequently recommended and practised, as a means of removing incipient disease, and of restoring the body to its customary healthful sensations. Howard, the celebrated philanthropist, used to fast one day in the week.—Franklin for a period did the same. Napoleon, when he felt his system unstrung, suspended his wonted repasts, and took exercise on horseback. The list of distinguished names might, if necessary, be increased—but why adduce authority in favor of a practice which the instinct of the brute creation leads them to adopt, whenever they are sick. Happily for them they have no meddling prompters in the shape of well meaning friends, to force a stomach already enfeebled and loathing its customary food, to digest this or that delicacy—soup, jelly, custard, chocolate and the like. It would be a singular fashion, and yet to the full, as rational as the one just mentioned, if on eyes weakened by long exercise in a common light, we were to direct a stream of blue, or violet, or red, or even green light through a prism, in place of keeping them carefully shaded and at rest.—*Jour. of Health.*

PRAYER.

I consider prayer not only as a sacred duty, but as an inestimable privilege. It is the dictate of nature, delightful in prosperity, resistless in distress. I do not mean that outward ceremony—those cold and formal addresses to the throne of grace, which neither elevate the mind, nor purify the heart, but that deep and heartfelt communion which gives to humility power, and to weakness strength; which adds gratitude to faith, and confirms the spirit in its immortal hope.

Can it be possible that human beings, frail, helpless, dependent, fated to die, yet destined to a fearful immortality, should voluntarily deny themselves the sustaining hope, the never failing consolation which springs from this communion with their God, this worship of their Maker! It is irrational, I should say impossible.

It has been said that no man ever DIED an Atheist. I doubt whether any man ever LIVED an Atheist. Even scepticism of a less hardened character, is but a delusion of pride, a worldly conceit, a vain and miserable boast. We cannot resist the consciousness of the conviction of a future state. We cannot stifle the knowledge of our own transgressions, nor can we renounce the hope of life hereafter;—

'For who would leave
Though full of pain, this intellectual being?'

This life, then, is but the commencement of our existence; the passage and prelude to that future which is to know no end. One internal evidence of this, is the unstable and unsatisfying nature of its best and highest enjoyments. Who is there that has not felt the truth of the exclamation, that 'all is vanity and vexation of spirit?' Who is there that has never occasionally felt the utter insignificance of all this boasted world can give or take away? Ask of him that is truly wise, where happiness dwells, and he will turn from this dim spot which men call earth, and point like Anaxagoras, to the heavens.

Anon.

MY MOTHER.

Near the monument erected to the memory of Hamilton, in the Trinity church yard, New York, there is an inscription on a tomb, so singularly and affectionately beautiful, we cannot forbear to record it and the emotions it awakened in the bosom of a stranger. It is an oblong pile of masonry, surmounted by a slab of stone on which are deeply cut the following words:—

MY MOTHER.
The trumpet shall sound and the dead shall arise.

There are no other letters or characters to be found on the slab or the pile. If there is one inscription in the thousand languages that are, or have been on earth, fitted to retain its sublime meaning through every period of time up to the resurrection morning, it is this. The writer seemed aware that names would be forgotten, and titles fade from the memory of the world. He therefore engraved the name by which he first knew her who gave him birth, on the stone—and the dearest of all names—that of mother, shall send a thrill through the heart of every one who may ever lean over this monumental pile. If any shall wish to know further of her, who had a child to engrave her most endearing name upon a rock, he is sublimely referred to the sounding of the trumpet, and the raising of the dead, when he may know all.—*Boston Palladium.*

MODERN AUTHORS.

It has been calculated, that at present, exclusive of occasional writers, there are upwards of five thousand authors in Great Britain, who rely solely on the productions of their brains for subsistence. Of these a considerable number are connected with the periodical press, in its various gradations, from the dignified quarterly and monthly publications, to the daily ephemeral of four pages, which lives its little hour and perishes forever. Of the aggregate number of authors, it is presumed that not more than five hundred enjoy the comfort and respectability to which they are entitled by their talents, and the industry with which these are exercised. It is also found, that, as in most other occupations, those who labor hardest obtain the most scanty remuneration.

Edinburgh Lit. Gaz.

REVERSE OF FORTUNE.

When Amer, who had conquered Persia and Tartary, was defeated and taken prisoner by Ismael, he sat on the ground, and a soldier prepared a coarse meal to appease his hunger. As this was boiled in one of the pots used for the food of the horses, a dog put his head into it, but the mouth of the vessel being too small, he could not draw it out again, and ran away with both the pot and the meat. The captive monarch burst into a fit of laughter, and his guards demanding what cause upon earth could induce a person in his situation to laugh, replied—'It was but this morning the steward of my household complained that three hundred camels were not enough to carry my kitchen furniture—how easily it is borne by that dog, who hath carried away both my cooking instruments and dinner.'

Trim's explanation of the Fifth Commandment. Pr'ythee, Trim, quoth my father—What dost thou mean, by 'honoring thy father and mother?' Allowing them, an't please you honor, three halfpence a day, out of my pay, when they grow old.' And did'st thou do that, Trim? said Yorick. He did indeed, replied my uncle Toby.—Then, Trim, said Yorick, springing out of his chair and taking the Corporal by the hand, thou art the best commentator upon that part of the Decalogue; and I honor thee more for it, Corporal Trim, than if thou had'st had a hand in the Talmud itself.—*Sterne.*

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